/103 cont./
799 of the Indians (1).

[721]

1. This mission, because it was the first one north of the Pilcomayo, was the target of the Chiriguano and Toba, who repeatedly tried to destroy it; its elevation above sea level is 662 meters, and it is located at 21° 8' 27" south latitude and 62° 17' 4" west of the meridian of Greenwich.

4. Aguairenta. -- This mission was founded in the year 1849, and at the present time it is the oldest, because for a long time now Chimeo and the town of Itau have been elevated in rank to true Doctrinas /a curacy, also an Indian village newly consecrated to the Christian religion/. Three caciques of three parties joined together for the founding of Aguairenta, since each one wanted the missionary in his town. The distance which separates the Aguairenta mission from the one /104/ of Tarairi is more than 22 leagues by way of a quite level and wide road.

According to what has been described with some exaggeration and for not very good motives, Aguairenta is the queen of the plains, the muse of poets, and the contemplation of the wise men; it is certain that its panorama is quite delightful, as are its meadows, full of fragrance because of the many orange groves. It has abundant water, which makes the land fertile, but it is not found at any great distance.

[563] [191] [799] The settlers have been reduced to a few and are mixed with the whites; almost all speak the Spanish language well, and the customs and style of dress are like those of the mestizo settlers, in spite of the fact that an occasional one may be seen dressed in the old way (1).

1. By a decree of January 4, 1911, Aguairenta has been declared a headquarters for troops, who have had possession of the place since the end of 1910. Nevertheless the Government

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who conquered Mexico and Peru (1).

[113]

1. Guillermo Robertson. Historia de América desde el descubrimiento hasta antes de la Independencia /History of America from the Discovery to before Independence/. Travelers exaggerate their stories in order to attract more attention.

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[191]
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There are extensive areas where mixture of the two races was frequent, but it must be pointed out that in these areas the children of such have ceased to be Chiriguano, both because of the Spanish language, which they now speak perfectly, and the color, which is completely different; it is no longer parchment, as Father Corrado states, but a skin which is up to a certain point fine and velvetlike, so that for this class of persons who descend from white and Chiriguano the appropriate name is mestizo and not Chiriguano, and consequently the physical characteristics of the race have not changed. In these same areas families which have kept pure Chiriguano blood are not rare, and these families, or the individuals which make them up, have the same characteristics as other Chiriguano, without any noteworthy difference (?).

2. From the left bank of the Parapiti River northward this radical change is taking place, making the race disappear.

On the contrary, in the great Chiriguano centers, such as all the missions and a few other areas outside of them, the physique of the native has not changed at all. As a
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rule their stature does not reach one meter and 70 centimeters in men, and rare are the women who reach 1.60; the hair is black, glossy, and coarse, and very vigorous in

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Belief in the Future Life

[795] This belief has suffered many more alterations than the previous one; nevertheless it reveals that even under the rude and ignorant nature of the poor Indian and the unfortunate Chiriguano there is in force the idea of the great philosopher, non omnis moriar, which so many materialists would have end with material life, doubtless in order to drown apparently the remorse of the gnawing worm which from time to time appears and unintentionally reminds us of the perversities which have been perpetrated (1).

[771] 1. It is difficult for the Chiriguano to understand spiritual matters, for which reason his ideas concerning the future life are purely material. Without revelation this dogma of faith is not understood.

When the soul of a Chiriguano leaves the body, it does not die. All, without realizing it or even suspecting it, have this idea of the immortality of the soul. Mourning and sentiments of grief, burial, and things that they put in the coffin when someone dies, with which I shall deal later, are related to this. Should someone ask them about this, they would answer, "Mahanu" How will it be? I don't know. In spite of this ignorance, in order to express their thoughts regarding the soul and its immortality, they admit that there are three places for souls: Tuparenta, Iboca, and Cuarasigüi. Heaven, Purgatory, and Hell.

[123] [191] I am going to deal with the three, rectifying what concerns Iboca, which belief I was acquainted with from the beginning of residence among the race and an account of which can be found in my little Nene, which was printed in the year 1905 to help Chiriguano children learn the Spanish or Castilian language.

The Tuparenta is literally the place of God, or his dwelling place, as the añarenta is the dwelling place of the devil. I have already noted the fact that Tupa is the source of good, of all virtue, of everything good: Tecocavi. With this idea that he has of God, the Chiriguano naturally concludes that God only

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As the Chiriguano had predicted, the jaguar very soon began to put into practice in the heights of the moon its natural inclination to kill and eat defenseless beings. Its peaceful, compassionate, and defenseless liberator lent itself marvelously to its voracity, and the tiger attacked it, but the moon came crying to the inhabitants of the earth, to the Chiriguano, calling them to its defense, if they did not wish to remain eternally in the dark (1).

1. If the eclipse is total, they believe that the jaguar has swallowed the moon whole; if it is partial, this is because it did not have time to swallow it.

The Indians, despite the bad deed that the moon had done against them, and more for their convenience than out of compassion, came out of their towns en masse, some with shouts others with whistling, and others with the horns of cows and bulls; they frightened off the Yagua rogūi, yellow jaguar, who out of fear of the Chiriguano, remembering what had happened to it, desisted from its intention, and since then, every time a lunar eclipse occurs, they do the same thing. The fabulous belief passes from the old to the young, from grandfathers to grandsons.

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On a bright moonlit night the missionary was sleeping peacefully in the Ivu mission, and the moon was obscured by a total eclipse. This was during the month of June in 1909. The missionary did not know the language, and I was absent. The children, who spoke a little Spanish, in their desire for the missionary to see the phenomenon of the eclipse, awakened him with a great uproar, shouting to him: Jaguar is eating moon (2).

● [191]

2. They say nothing of the eclipse, total or partial, of the sun, doubtless because it occurs very rarely; the old people have but an obscure idea of this phenomenon.

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of the Argentine Republic for eight or ten years; they drink it all up and when they want to come back they scarcely bring back more than a knife and a small black garment /ternito/, which costs little.

If one asks the reason for this procedure, so strange for them themselves, they answer that in their town they could never save up ten or 15 bolivianos, because they spend them immediately on trifles for themselves and their families, while in the Argentine Republic they keep their money in the master's house and, when they come back, buy clothing and even animals, tools, saddles, and other items. There is some truth in this, but just as it is not completely true that here their money does not last, neither is it completely true that they bring clothing and other things from Argentina. Those who are a little careful and who are not lazy dress very well here, while the vice-ridden in Argentina let themselves be overcome by laziness and return as naked as they were before; they arrive, spend or waste, if they have anything, and finally go off to live as they please (2).

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2. The Chiriguano Indians call the gauchos, or natives of Argentina, criollos /Creoles/; they apply the same name to those of their own race who settle there for many years.

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The method of instruction as it is applied yields prodigious results in the girls, who, in addition to learning their letters and worship, learn in the schools the tasks proper to their sex, from spinning to embroidery in silk and gold; certain mission schools for girls, for example, the one at San Antonio del Parapiti and the one at San José de Tigüipa arouse real admiration in visitors, both because of /illustration appears here/ /309/ the handiwork which is done in them and, in the former, because of the Spanish language, which from first to last they all speak with considerable perfection, since from the beginning the language of their parents has been absolutely prohibited for them in the school, even among themselves.

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797 87 868 191 177 Should this method be followed, in a few years nobody would know that the mission Chiriguano belong to the race, because little by little the parents would teach their children the Spanish language, as I have already seen them do in the San Pascual de Boicovo Mission, and, if the morality still leaves something to be desired, later perhaps by means of preaching, the advice of the missionary, and the example of those who are good, all will be corrected. Semen est verbum Dei; it does not fall upon completely sterile ground (1).

797 177

1. The San Pascual de Boicovo Mission is so advanced in every respect that application has been made for it to be promoted to the rank of parish. In language, clothing, and behavior they differ little from the whites.

797 291 177 Almost from the beginning the schoolgirls were forbidden the use of the tipoy, being forced to dress in the same way as the women residents of the nearby towns; today they are very accustomed to the said clothing and do not change it for any reason in the world in the missions; only those girls who run away and even practically denounce their religion dress in the tipoy again, like the infidels, in order not to be recognized. By means of the teaching of the Catholic religion, the learning of the national language, and the change in clothing, the transformation is continually taking place, until little by little the distinction between the races will disappear, by means of the union of their tastes.

What the missionaries have done for the clothing of the girls, they are also doing for that of the boys, trying to make it decent. For both boys and girls, so long as they reside in the schools, the missionary of each mission provides their clothing, having it brought from some departmental capital and distributing it free of charge twice and even three times a year, or when he sees the needs of each student. In this way, after they are married, they themselves work in order to continue dressing in the same fashion or better than when they were in school, since some also wear socks /botines/ and shoes, and there are a number of women who

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SF10 Chiriguano SF10
Chané SF8

C Ce 177 [191] are chiefly used by the men. It is clear that the latter learnt more from the Whites than the women, for they came into contact with them to a far greater extent. Hence many of the men, but few of the women, learnt to speak Spanish.

C Ce 291 177 All the Chiriguano and Chané men now clothe themselves more or less like the Whites, that is to say in shirt and trousers. Few have coats. You rarely see anyone with boots, and never anyone with stockings. Practically all the Chiriguano and Chané women still wear the tipoy. It is usually made of cloth bought from the Whites. But in some villages the women still have a predominance of home-woven tipoys. The clothes worn by the men, and which are of the same cut as those of the Whites, are not their own make, but are obtained ready-made in exchange for manual labour. The cloth for the women's tipoys, too, which they make up themselves, is as a rule earned in similar wise by the men. The Indians now obtain the implements for all these things from the Whites.

C Ce 291 177 The agriculture of the Chiriguano and Chané has been very little affected by the Whites. As the banana cannot be cultivated here with any success, the Indians have not been able appreciably to improve their conditions of life by extensive planting of the cultivated plants introduced by the Whites. For some of the Chiriguano and Chané Indians, cattle-breeding has become of considerable importance.

C Ce 177 [233] Seventeen of the cultural elements included in the tables may be regarded as articles of luxury. These are games, musical instruments, etc.

The domestic industry of these Indians has been very little influenced in its development by the Whites, a fact on which I laid stress in speaking of their pottery, which has remained in a wonderful manner untouched by 400 years of intercourse with missionaries and others. I here repeat that even the instruction given in the mission schools in embroidery, lace-making and the like, has but very slightly affected the native domestic industry of the In-